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Fuller Theological Seminary

Wallace D. Wright

William E. Pannell

José Arreguín

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# Theology News and Notes

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Graduate Schools of  
THEOLOGY  
PSYCHOLOGY  
WORLD MISSION



## A Decade of Expansion

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# Editorial A Decade of Expansion: New Ministries at the Seminary

by Walter C. Wright, Jr.

*It would be difficult to find a time as turbulent or as challenging as the present in which to offer a thoroughly evangelical theological education. Immense forces are at work in the world, moving in many directions, moving rapidly, struggling for the minds and hearts of people.*

*As we scan the past and move to the present we observe that Fuller Theological Seminary has attained its overall shape. The time is right to build a master plan that will guide it on toward its goals, that will help launch it into a new phase of development.*

These words from the Seminary's *Ten Year Plan: 1968-1977* may be more accurate today than they were in 1968. In terms of size—faculty, staff and student body—the Seminary is just now beginning to attain its optimum shape. And again the institution stands on the brink of the future preparing to launch into a new phase of ministry to the Church. Yet the directions set down in 1968 to guide program expansion and the development of new ministries to the Church and community continue to shape the Seminary's response to the challenges of today.

The *Ten Year Plan: 1968-1977* anticipated growth and projected an expanded ministry for the past decade. However, no one expected the surprising growth that God has provided these past 10 years, nor could we accurately anticipate all the opportunities for ministry that were placed before the schools. The combination of this growth with its concomitant resources and the abundance of opportunities for service effected the development of many new programs over the past years.

In response to requests from several alumni/ae of the Seminary, this issue of *Theology, News and Notes* features five of the new ministries established at Fuller during the last decade. Bill Pannell and José Arreguín provide an introduction to Black and Hispanic programs at Fuller. Paul Clement describes the development of The Psychological Center and shares his vision for its future. Alvin Martin calls our attention to the rapidly expanding In-Service Research Program for field missionaries, and Darrell Guder outlines the scope and aspirations of the new Institute of Youth Ministries.

These five programs are representative of many more ministries that have emerged recently. The following paragraphs will summarize briefly each of the new programs that have been developed since 1970. If you wish further information on any specific program you should contact the program director indicated. (The Seminary telephone number is 213-449-1745 and department extensions are listed in the material which follows.)

**FAITH RENEWAL TEAM**, Robert B. Munger, Director (Extension 142) ■ The Faith Renewal Team, a lay witness team of students—couples and singles—engages in weekend ministries in local congregations to strengthen Christian faith through sharing what the participants are learning in their relationship with Christ, in their relationships with one another, and in their experience of this work in the world. To request a church visit by the team contact Ms. Jackie Millham at the extension listed above.

**EXTENSION EDUCATION**, Ray S. Anderson, Assistant Dean (Extension 255) ■ Through Extension Education, the School of Theology provides opportunities for laypersons interested in training for leadership in ministry in the church and community to undertake course work and supervised ministry in a supportive context for personal and professional enrichment. Extension programs are available in Washington state at Seattle and Richland; in California at Walnut Creek, Redwood City, San Jose, Fresno, Santa Barbara, Los Angeles and Costa Mesa; in Colorado at Boulder and Denver and in Phoenix, Arizona. The Extension program presently serves over 200 people.

**THEOLOGICAL STUDIES PROGRAM FOR BLACK MINISTERS**, William E. Pannell, Director, (Extension 173), Leonard Lovett, Associate Director (Extension 184) ■ Under the Theological Studies Program for Black Ministers, the School of Theology makes it possible for a mature Black pastor who has not earned a baccalaureate degree to demonstrate ability to sustain theological education at a graduate level and to obtain a master's degree. A generous grant from the Rockefeller Foundation made possible the creation of a curriculum concentration in community leadership designed especially for Black and Hispanic pastors. Over 40 Black pastors currently study at the Seminary. (See pg. 5)

**THEOLOGICAL STUDIES PROGRAM FOR HISPANIC MINISTERS**, José Arreguín, Director (Extension 256), George A. Gay, Associate Director (Extension 192) ■ Modeled after the program for Black Ministers, the Theological Studies Program for Hispanic Ministers provides an opportunity for graduate theological study on the Pasadena campus and at selected Extension centers. Over 40 Hispanic pastors participate in theology courses taught in English and in Spanish. (See pg. 7)

**MARRIAGE AND FAMILY COUNSELING**, Robert K. Bower, Director (Extension 241) ■ In 1973 the School of Theology inaugurated a counseling program in cooperation with the California Family Study Center in Burbank, California. Students in this program complete the course work and a portion of the clinical hours required for California State licensing as a Marriage and Family Counselor. This program can be pursued as a major in the M.A., M.Div. or D.Min. degree programs.

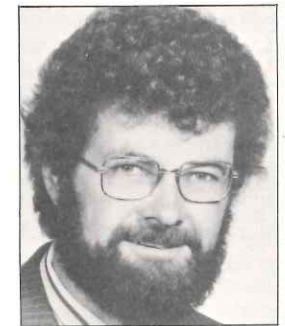
**HEBREW IN ISRAEL**, Frederic Wm. Bush, Coordinator (Extension 295) ■ Each summer the School of Theology sponsors an educational program in cooperation with a recognized institution in Israel. Courses in Biblical Hebrew, Modern Hebrew and the Historical Geography of Palestine are offered by Fuller faculty members in conjunction with a tour of biblical sites and cities.

**CONTINUING EDUCATION—DOCTOR OF MINISTRY**, Alvin S. Jepson, Director (Extension 157) ■ Drawing on the resources of the three schools, the School of Theology offers a Continuing Education program for pastors. Intensive two-week modules enable the minister to understand the principles of growth, health and renewal in the congregation, to update biblical and theological understandings within the context of his or her ministry and to improve personal skills in his or her leadership role in the church. With prior reading and a follow-up project, each module earns credit toward the Doctor of Ministry degree. The Continuing Education/Doctor of Ministry program presently serves over 350 ministers.

**IN-SERVICE MISSION RESEARCH**, Alvin Martin, Director (Extension 150) ■ The School of World Mission offers a program of graduate study in the context of a missionary's field of service. Through a cassette album with reading and research assignments, participants engage in up to one quarter's academic work while maintaining their mission activity. The new material derived from the courses is being applied immediately and tested in the field context. For missionaries wishing to pursue a graduate degree, the program has the additional advantage of reducing the time away from the locus of service and the total expense of a normal study program in the United States. Over 250 missionaries are studying in this program. (See pg. 15)

**CROSS-CULTURAL STUDIES PROGRAM**, Dean Gilliland, Interim Director (Extension 286) ■ Men and women seeking preparatory training for service in a cross-cultural context may study in the School of World Mission's program for missionary candidates. The years of experience in missionary mid-career training and advanced research undergird this new pre-service focus of the School. In addition to the rich curriculum of the Schools of World Mission and Theology, each candidate has the opportunity to participate in the Mission Renewal Team, a team of men and women which conducts intensive workshops in local churches for the purpose of renewing the understanding of a vision for the task of missions today.

**YOUTH LEADERSHIP DEVELOPMENT OF AMERICA, INC.**, Burton Chamberlain, Director (213-463-7161) ■ Youth Leadership Development of America, a cooperative program of the School of Theology and the First Presbyterian Church of Hollywood, provides training within the context of the local church for ministry to youth. This model of practice-based education integrates academic course work with a half-time supervised church position in youth ministry. A significant portion of the academic work is completed at the local church.



Walter C. Wright, Jr., has been the coordinator of Academic Research and Planning at Fuller Theological Seminary since 1969. He holds his B.A. from Simpson College and has studied at San Diego State College and the University of Edinburgh. He received his M.Div. and Ph.D. from Fuller Theological Seminary.

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## Dr. Robert Bower clarifies an antecedent...

As a follow-up to his article on the ministry of marriage and family counseling in October 1977, *Theology, News and Notes*, Dr. Bower has rewritten the second paragraph (page 38, paragraph two) as follows:

Another example in which unwarranted confusion may occur involves the interpretation of Matthew 5:28 (a man looking on a woman to lust after her has committed adultery with her already in his heart). A New Testament scholar when visiting our school some years ago commented on this verse and pointed out that the basic meaning involves intentionality. Fleeting thoughts with no intention of committing an act are not to be confused with those in which there is intention to act if opportunities present themselves (as in the case of David, who plotted to commit such an act with Bathsheba). This is not to say there is no sin connected with such fleeting thoughts, but to give the term "looking" *per se* a label of "adultery" is simply a wrong interpretation.

**IN-SERVICE TRAINING—INTERNSHIPS**, Homer L. Goddard, Director (Extension 231) ■ The In-Service Training Program of the School of Theology encourages students to engage in a one-year internship in a local church. Between the second and third academic years of the Master of Divinity program, interns undertake a training program established in cooperation with local churches geographically clustered around the Seminary's Extension centers. Interns serve full-time on a church staff under the immediate supervision of a pastor or a team of laypersons. Academic course work is continued on a limited basis through the Extension centers.

**THE PSYCHOLOGICAL CENTER**, Paul W. Clement, Director (Extension 235) ■ The School of Psychology from its inception has maintained a high commitment to community service along with its educational program. The creation of The Psychological Center provides the organizational structure to integrate services to children, adolescents, adults, senior adults and churches. The multiple facilities located throughout Pasadena will eventually provide training for approximately 75 doctoral students per year and psychological services to the full range of ages. (See pg. 13)

**VICTIM ASSISTANCE TEAM**, Paul E. Cameron, Director (Extension 219), Idamay Bunting, Coordinator (Extension 263) ■ The gerontological service of The Psychological Center received recent commendation from the Pasadena Police Department for its Victim Assistance Team. Interns from The Psychological Center organize senior adults of Pasadena to provide immediate follow-up support for elderly victims of crime. Workshops feature home security, neighborhood block organization and peer counseling skills.

**CAREER COUNSELING**, Elizabeth Patterson, Coordinator (Extension 167) ■ With the increased enrollment and vocational diversity of students in the School of Theology, a new service has been inaugurated. Intensive workshops and non-credit courses focus on the process of skill identification and vocational interests. Participating students and spouses receive individualized counseling to facilitate their career decisions.

**INSTITUTE OF YOUTH MINISTRIES**, Russell P. Spittler, Assistant Dean (Extension 257) ■ This fall the School of Theology in cooperation with Young Life Campaign established the Institute of Youth Ministries. The Institute combines the biblical and theological resources of the Seminary with the field training expertise of Young Life to provide a unique educational opportunity for men and women preparing for a ministry to high school youth. Class work will be conducted in Colorado Springs, Colorado, as well as Pasadena. The field training component will be offered in most Young Life regional areas including Pasadena. Each fall more than 80 new Young Life staff members will begin the three-year program. (See pg. 17)

**URBAN STUDIES PROGRAM**, Ray S. Anderson, Assistant Dean (Extension 255) ■ In cooperation with Westmont College, Fuller's School of Theology inaugurated a graduate internship in Urban Studies. The program, centered in San Francisco, utilizes a network of internship placements in every facet of the city's life where students learn through working and serving. The Urban Studies Program differs from field education in that it focuses on the inner structures of the city rather than the church itself. Each student attends graduate seminars with approved faculty leaders while serving the internship. The seminars are designed to integrate the internship experience with a biblical and theological foundation.

**FACULTY EXCHANGE PROGRAM**, Arthur F. Glasser, Dean (Extension 143) ■ A generous grant from the Trinity Grants Board of the Parish of Trinity Church in New York is enabling the School of World Mission to bring faculty members from selected Anglican institutions in the Third World to the Seminary for advanced study and teaching. In exchange, regular faculty members of the School of World Mission will have the opportunity to engage in a program of research overseas designed to upgrade their skills in cross-cultural mission.

**RESEARCH PROGRAM IN HISPANIC MINISTRIES**, José Arreguín, Director (Extension 258) ■ Funded by a generous grant from the Lilly Endowment, the School of Theology created a two-year Research Program in Hispanic Ministries. Under this program a "think tank" seminar has been formed and two major symposiums will be held to develop a comprehensive strategy of theological education and training of Hispanic Americans for ministry in the Southwestern United States. It is planned that the research and conclusions will be compiled in a significant publication that will serve as a guide for the training of Hispanic ministers. (See pg. 7)

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# The Black Program: Some Reflections

by William E. Pannell



California's Graduate School of Religion. Author of *My Friend the Enemy*, he was involved in evangelistic ministry for over 20 years.

William E. Pannell is director of the Theological Studies for Black Pastors program at Fuller Theological Seminary and assistant professor of evangelism in the School of Theology. Prior to his faculty appointment to Fuller Seminary in 1974 he was a member of its board and vice president of Tom Skinner Associates. He received his B.A. from Fort Wayne Bible College and is currently a Ph.D. candidate at the School of Ethics in University of Southern

My intention was to keep this piece loose and free from anything heavy. After all, most Americans are tired of hearing about minorities and/or programs designed to serve their needs. We have moved steadily, and perhaps inexorably, from a doctrine of "benign neglect" to faith in "reverse discrimination." President Carter probably hopes never to hear the word "quota" again—and a good way to start the Second Civil War in Los Angeles and Pasadena is to mention the word "bus." Beyond this, I didn't want it to sound like some report to the funding agency loaded, as such reports often are, with specious statistics and jingoistic jargon.

Now having said all that, I confess, as the caption indicates, this is about a program—a special program aimed squarely at meeting a critical need among America's most strategic minority community. In order to highlight some aspects of this specialness, some statistics will be necessary.

A further confession is also in order: I have been wanting to correspond with some of you about this program, and on a broader scale, about the state of Black participation at the Seminary. Some of you helped make our present gains possible. I owe my post here, in part at least, to the creative agitation a number of you made during your student days here. You helped break good ground, and I want you to know that your labors were well invested.

The Theological Studies Program for Black Pastors at Fuller is special not because it is remedial. It isn't. Neither is it because a predominantly white and evangelical seminary is doing something special for Black people. We aren't. Nor is it special because we have hundreds enrolled and still other hundreds waiting in line. We don't and they aren't. It seems to me that the program is special for several more radical reasons.

In the first place, it began as a relationship between leaders in the Black community and their counterparts at the Seminary. When the school was approached by the Black pastors, they met a ready response from the president's office. In 1971 Dr. Hubbard invited a delegation of interested Black pastors to the Seminary for discussions out of which came the Black advisory committee whose purpose was developing a program where it would be possible for persons with a non-baccalaureate background to study in a M.A. program. In 1972, after much discussion within the Seminary, as well as between these two communities, the program was launched. That first year 15 pastors enrolled. The aim had been friendship between these two communities. A partnership has been formed.

Much of the special quality of the program stems from the fact that the men involved, from the very beginning, are veteran pastors. They are not young men struggling about whether they want to go into the pastorate, or whether the role of the pastor or the church is still "relevant" to the Black community. Such questions, if they ever constituted a part of their intellectual pilgrimage, have long been laid to rest. This was to be a program for pastors and that meant, crucially, that whatever they learned here would be translated almost immediately into parish ministry. It meant, too, that our offerings would receive careful scrutiny for any indication of irrelevance to the Black experience.

They would learn and we would learn. For while the topic of relevance in theological education is a favorite one for young theologues, these men and women are not young in the usual sense. Their perspectives in the ministry had to be more carefully considered.

That these men were Black pastors meant that Fuller was making a major contribution to the Black community, one more indication of the special nature of the program. The Black church is still the major social institution in the Black community. Hence, nearly every issue touching the lives of Black people will be dealt with there. More than great music is produced there; great statesmen and necessary radicals also come from the church. Revelation and reform are assumed to be noncontradictory essentials of the faith. It is the Black pastor, more than anyone else, who must embody this tradition. He or she must not only orchestrate this unique association, but must also lead it. Leadership is the name of the game.

This is not a new role for the Black preacher. It is certainly not a role conferred by persons or institutions outside the community—including



seminaries. But that role is often made more crucial by forces outside the community, and for some years—especially in our major cities—those forces have conspired to make the Black pastor's role a more vital one. Curiously, those forces are often far removed from the community itself. They are not, however, silent. Just absent.

The statistics which chronicle this absent influence are impressive, if somewhat monotonous. According to the 1970 census, the higher percentage increase in urban population occurred in suburban areas. Philip Hauser, writing in *The Scientific American* (July, 1971), observes that "whereas the aggregate growth of the 243 central cities themselves was only 5.3 percent, in their suburban rings it was 28.3 percent. For the first time the suburban population outnumbered that in the cities: 76.3 million in the suburbs against 63.9 million within the cities."

Hauser's statistics are impressive, but so also is his use of words. He probably did not intend any double *entendre*, but when he speaks of millions in the suburbs *against* millions *within* the cities, he has identified, however unintentionally, a fearful reality. The city is the enemy in the minds of most suburbanites. Suburbia is anti-city in its outlook. It is this mood that provoked the movement. This movement is largely, almost exclusively, Caucasian, and when white folks move away from the city, they take their churches with them.

What this exodus has meant is that the core of our major cities has become increasingly Black and Hispanic. It also means that the Protestant presence in the core cities is increasingly Black. The white Protestant presence, when significant, is nevertheless an absentee presence—Christians commute to church on Sundays over the same freeways that carry them to the office during the week. It follows that the future of Protestant leadership in these cities, especially as it identifies with and bears directly upon the issues of the people who live there, will largely be in the hands of Black pastors. Any seminary that can make a contribution to that leadership is doing something special.

This brief scenario is not intended to suggest that there is not now such leadership in the Black community and in the central city itself. Anyone familiar with this scene will know that boards of education, city councils and other major agencies ranging all the way to the United Nations are staffed with pastors and ministers from the Black community. Even *Christianity Today* has discovered the Reverend Jesse Jackson.

It is doubtful that we will add much to this existent top-level leadership. We would be happy to have such persons serve with us as adjunct faculty, and in several instances, this is happening. Dr. Henry Mitchell, scholar, author and teacher, has been in this program for nearly three years giving courses in such topics as "Black Culture and World View," "Black Preaching" and "Management in the Black Church." The author of an important book on Black preaching, Mitchell was formerly memorial professor in Black Church Studies at Colgate-Rochester/Bexley Hall/Crozer Theological Seminary. His experience ranges from executive leadership among American Baptists to grass roots involvement as a Baptist pastor in nearby Santa Monica.

This program would have been seriously hampered at the outset did it not have the enthusiastic support of Dr. Elliot Mason, pastor of the large and influential Trinity Baptist Church in Los Angeles. Dr. Mason was the first adjunct professor to teach in the program. His Ph.D. is from the University of Southern California and he studied at the University of Edinburgh under a Fulbright Scholarship.

From the very beginning a choice member of the advisory committee was the late Dr. Horace Mays. A brilliant educator, Dr. Mays served for years as executive director of the Los Angeles Council of Churches. This writer has also received much encouragement and support from Dr. James Jones, pastor of Westminster Presbyterian Church in Los Angeles. This earnest and talented pastor has served as the president of the board of education in Los Angeles. We are grateful to God that we enjoy such favor with these and many other outstanding community leaders.

But the men we attract as students are, more often than not, working at a different level. They tend to come from some of the larger churches, having served an apprentice-like tenure under a man with years of experience. Now on their own, they have come to see the need for more formal training or, as is the case most often, to fulfill a lifelong dream.

Said one such pastor: "Attending seminary is something I've always wanted. It's like a dream come true." Another man, having spent more than 25 years in the pastorate, explained his application to the school: "I had heard of this place for years, but I was busy trying to get the church started, raising the family and generally trying to survive. Now that the children are grown and the church is coming along well, it's time to think about me."

Then, too, these men often pastor small congregations, tending flocks behind storefront exteriors. Once the object of much ridicule, these outposts are being reevaluated as, in many ways, more in touch with the neighborhood and its needs than their larger, more affluent counterparts. The significance of this urban phenomenon is yet to be fully assessed, but it seems clear that it can be exploited far beyond its past or current usefulness.

A recent visit to the campus by a representative of the Rockefeller Foundation highlights another facet of this program. The foundation is responsible for funding our Community Leadership Curriculum. What they "bought," beginning in the fall of 1975, was the development of a curriculum-offering that would enhance the professional skills of community leaders. That curriculum, which runs all the way from "Community Research" to "Ethnicity, Church and Society," is an attempt to draw upon the considerable talents at the Seminary in order to impact these publics across a broad spectrum of needs. The curriculum, put another way, is devoted to helping Black and Hispanic pastors locate the "itch" in their communities.

But curriculum is only a part of the process. Beyond the need to study communities and their needs and to grapple with that complex mosaic in theological perspective, is the need for Black and Hispanic men to find each other. It was this dimension of the program that impressed the representative from the funding agency. I was impressed with his insight. From his point of viewing, the most incendiary situation in America's largest cities is the growing tensions and eruptions between American Blacks and the newly-arrived Spanish-speaking immigrants. "My conviction," he said, "is that the situation most conducive to urban chaos is that posed by the presence at the core of our major cities of American Black and Spanish-speaking peoples. If you can enhance an understanding between pastors who, in turn deal with these groups, you will be making a fine contribution."

Philadelphia is not Los Angeles. And not all pastors, Black or Hispanic, are in touch with what's *goin' down*, but at least the man has a point. Yet fostering understanding doesn't just happen, no matter who the pastors are. With the rise in ethnic pride and a commensurate awareness that ethnic solidarity is not only desirable but essential for political clout, the level of idealism and romance about intercommunity relations has been drastically lowered. Add to this the not inconsiderable confusion over the implications of church growth theory in an already divided society, and the thousands of illegal aliens in the Los Angeles area alone, with its attendant human misery and exploitation, and understanding will be further complicated.

The Hispanic-Black program at Fuller makes it possible for pastors to find each other and learn from each other; to ask the questions of one another they would not ask out on the street; to overcome any fears that preoccupation with their own causes may have engendered; to be reminded that Mexican peoples were the original Californians, here long before Sutter's Creek was mined or Jim Crow had precipitated the exodus from the deep South. It's to be reminded that poor people, the exploited ones, cannot afford the additional luxury of indifference to one another, and that the good news is that Jesus Christ sets people free to be merciful neighbors. We believe that in this "special" program we can call pastors to one another and to an experience of the very gospel we preach.

At this writing we have completed fall registration. It looks like we can expect 40 to 45 men and women to be in the program this year. Twenty of these ministers will be new to the program. Much of this increase in enrollment is due to the efforts of newly-appointed Leonard Lovett. Dr. Lovett, former dean of the Charles H. Mason School of Theology in Atlanta, Georgia, joins our team as associate director of the Black pastor's program. He is anticipating his Ph.D. in social ethics

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# Hispanic Ministries at Fuller

by José Arreguín



José Arreguín came to Fuller to direct the Hispanic Ministries program. He has been an adjunct professor since 1975 and is currently associate professor of Hispanic Studies in the School of Theology. He received his B.Phil. from the University of Mexico; B.Soc.Sc. from the University of Nuevo Leon; B.Th. from the Spanish-American Baptist Seminary; B.D. from Berkeley Baptist Divinity School; M.Th. from the Southern California School of Theology, and D.Th.

from the University of Strasbourg. Formerly, he was dean of the Spanish-American Baptist Seminary in Los Angeles, president of the Baptist Seminary, Mexico, and pastor of several churches in Southern California.

## Historical background

The Hispanic Ministries program is a new experience at Fuller Theological Seminary. The acceptance and recognition of Mexican-American culture in the American society is a new experience too; but the history of oppression, prejudice and inequality is neither new for the Mexican nor for the Mexican-American. There are two particularly critical experiences in the history and life of the Mexican-American.

The first experience took place in 1524, three years after the collapse of the Aztec Empire. At this time, some surviving *tlamatinime* (wise men) held a theological debate with twelve Catholic missionary friars who had attacked Nahautl theology and had accused the Indians of gross paganism and ignorance. The Nahautl theologians, very courageously and intelligently, felt the need to write an apology to the friars. One of the most pathetic, dramatic and profound theological statements contained in the Apology reads:

... Perhaps we are to be taken to our ruin,  
to our destruction;  
but where are we to go now?  
We are ordinary people,  
we are subject to death and destruction;  
we are mortals;  
allow us then to die,  
let us perish now,  
since our gods are already dead....<sup>1</sup>

These words, particularly the last three lines, express the vital and intimate relationship between life, religion and culture. The Spanish conquistadores had already besieged, sacked, and conquered one of the most advanced and glorious civilizations of the American continent. Aztec art, culture, religion and institutions had been destroyed. For the Nahautls nothing worth living for had remained. Their gods were dead and with them their dreams; life itself had been extinguished. Men die with their gods, and civilization perishes when religion perishes.

This historical experience of the ancient Aztecs bore tremendous implications for the destiny of their descendants, for the Spanish conquest exhausted the vitality of one of the loftiest civilizations of the continent and destroyed in that people all incentive to live.

From the *Anales de Cuauhtitlán* and *Codex Florentino* we read an epic poem telling of the deeds and great accomplishments of Quetzalcoatl, the priest, inventor of arts and spiritual leader of the Toltecs, forefathers of the Aztecs:

... And those Toltecs were very rich,  
they were very happy,  
there was no poverty or sadness,  
there was no hunger among them....<sup>2</sup>

Charles Gibson has written with good reason and evidence, that the Spanish, on their arrival in Mexico, found a mentally healthy, cheerful, brave, and obedient people.<sup>3</sup> Real distortions of Mexican religion and moral corruption began with the misery and slavery initiated by the Spanish Conquest.

When Mancio Sierra de Leguizamo unburdened his conscience by confessing to His Catholic Majesty King Phillip, all his sins and evils committed against the Inca Indians during the Conquest, he expressed it in this way:

These natives have become so dissolute with their offenses against God because of the bad example we have given them in everything so that their former extreme of doing no evil has been transformed, so that today they do little or no good....<sup>4</sup>

Therefore, there is no doubt that the psychological experience left by the Spanish Conquest affected the behavior of the Aztec people very deeply; even today the evils and consequences of it are still in the minds of their descendants—the Mexican Americans.

In 1810 the Mexicans had barely obtained their independence from the Spanish Crown, when a second critical experience took place: the encounter between Mexico and the United States. If the Spanish had



killed the Aztec gods, the Anglo-American destroyed the culture of the Mexican-American, so that discrimination, oppression, and neglect seem to have been a prevailing historical experience among the Mexican and his descendants.

It is a history of discrimination because in the pyramidal structure of colonial society the European, that is the Spaniard, was on top, whereas the Black (one of the vital components of Latin American culture) and the Indian, were at the bottom; such a social structure did not actually change for the Mexican-Americans in American society. In terms of social and educational opportunities, the white middle-class Protestants have always been on top and the Mexican-Americans at the bottom; at the bottom in terms of employment; at the bottom in educational opportunities; at the bottom in social equality and civil rights.

The history of oppression is also seen in the illegal acquisition of their land, cattle, and other possessions.<sup>5</sup> Their civil rights were taken away, in spite of Article 3 of the *Tratado de Guadalupe* (1848) that stated:

*The inhabitants of the ceded territory shall be incorporated in the union of the U.S. . . . to the enjoyment of all the rights, advantages, and immunities of citizens of the U.S., and in the meantime they shall be maintained and protected in the free enjoyment of their liberty, property, and the religion which they profess.*<sup>6</sup>

It too has been a history of neglect. Attempts to suppress their language have been made until recently, when they began to express their feelings and thoughts in poetic forms using both English and Spanish. Rodolfo Gonzales, a Chicano leader from Colorado, writes:

*I am Joaquín  
Lost in a world of confusion;  
Caught up in a whirl of an  
Anglo society,  
Confused by the rules,  
Scorned by attitudes,  
Suppressed by manipulations  
and destroyed by modern society  
La Raza!  
Mejicano!  
Español!  
Latino!  
Hispano!  
Chicano!  
or whatever I call myself,  
I look the same,  
I feel the same,  
I cry and  
Sing the same  
I am the masses of my people and  
I refuse to be absorbed. . . .<sup>7</sup>*

It is interesting to observe that the whole period of Spanish literature before 1607 has been overlooked; it has not been included as American literature; whereas, from the first permanent settlement at Saint Augustine, Florida in 1565 up to 1848, there is a beautiful Hispanic period of American literature which is neglected for a diversity of reasons ranging from jingoism to ignorance.

Education of Hispanics has been neglected in the Southwest. Schools are a broken ladder to success and the blame for their failure has always been attributed to the Mexican-American—their language, their culture, and their race. The result is that

*The drop-out rate for Chicanos and Puerto Ricans is the highest in our nation. Fully 50 percent of the students drop out before they finish high school; and even when Chicanos are a 14 percent of the public school population there, the University of California campuses at Berkeley and Los Angeles totaled 51,000 students recently but only 147 were Chicano.*<sup>8</sup>

The sad history of discrimination, oppression, and neglect of Hispanic communities (or any minority ethnic group, as a matter of fact) in the United States of America, simply does not make sense when one

knows the tremendous contribution they have made to our country. Mexicans taught the American Indians how to hammer silver, copper, and iron; they shared their knowledge of farming and mining with the first American settlers; Francisco López discovered gold in California in 1842; many of the techniques of carding wool and weaving are Mexican in origin; farmers from Mexico and Central America planted more than 260,000 orange trees in California; they planted sugar cane, figs, quince, limes, dates, and other species of unusual fruit in Louisiana and in other lands throughout the Southwest.

In the area of music, painting and literature, the Hispanics have left great monuments of creative arts throughout the Southwest, and we put historical veracity in peril if we ignore the cultural contribution of Hispanics in this country. These words of Black activist Jesse Jackson fit very well:

*One of the great dangers of the Christianity in this country is that Christianity is determined by color and limited by culture. And too often we end up with a state religion where the flag flies higher than the Cross. We end up respecting the Cross but worshipping the flag.*<sup>9</sup>

### Creation of the Hispanic ministries program

The recognition of the enormous contributions made to California culture by the Mexican people, through language, literature and the arts, and the belated attention to this people who first inhabited this territory have been some of the factors that led Fuller Theological Seminary to find a place in its training process for this neglected segment of our total population. Fuller had a program for Black pastors already operating before the program for Hispanic ministers was conceived, and that program served as a model for the latter.

However, the Hispanic program came into being as the result of a number of amazing developments that do not seem to have their explanation in anything but a sovereign arranging of what in other cases would be happenstance events.

In 1969 Dr. Cecilio Arrastía was in Costa Rica to give the Harry Strachan lectures at the Latin American Bible Seminary. There he spoke of the need of theological education for the growing number of Hispanic pastors in the New York area. The Costa Rican Seminary took up the challenge and during their vacation months of January and February sent Spanish-speaking professors from Costa Rica to New York to participate in a plan of theological education.

News of this development came to the ears of the Executive Director of Association of Theological Seminaries (ATS), Dr. Jesse Ziegler, in London, England, and sparked his interest in this new approach toward the Hispanic church. As a result, in 1973 Dr. Cecilio Arrastía was named as national consultant to ATS in matters pertaining to theological education for Hispanics.

Meanwhile in 1972 the Latin American Bible Seminary had approved a study of the needs of theological education in the Los Angeles area by one of its faculty members, Dr. George Gay, who had been granted a leave of absence for personal reasons and had returned to California. He was already evaluating the situation in Southern California when Dr. Arrastía, as a part of his task for ATS, came to Los Angeles in the fall of 1973. As a result, a consultation of Hispanic pastors and church leaders that he helped organize convened in March 1974.

In this meeting, in which 41 Hispanic pastors and denominational leaders participated, two very important things came about: 1) the assessment of vital needs among Hispanics such as continuing education for pastors in ministry, theological orientation to laymen, and recruitment and training new candidates for ministry; 2) the establishment of an ad hoc committee and later the Pacific Coast Regional Hispanic Committee of ATS, composed of representatives of all the major denominations working among the Spanish-speaking people.

This committee serves as a liaison between the seminaries and the Hispanic churches in the Southwest, interpreting for the seminaries the needs, problems, and aspirations of the Hispanic Christian communities. The committee has energetically and courageously held the seminaries accountable for the relevance, pertinent opportunities, and quality of theological education for Hispanic Americans.

In September of 1974 Dr. David A. Hubbard, president of Fuller Theological Seminary, appointed the Hispanic Advisory Committee

that makes recommendations to the Seminary concerning its program. The program for Hispanic ministry was designed to help non-B.A. pastors who had not had opportunity to complete their theological training. The requirements were that the pastors be at least 35 years old, have spent at least five years in the ministry, be able to study in English, and have the endorsement of their own denomination and of the regional Hispanic ATS committee.

The candidates were admitted as special non-degree students for the first 12 courses (one half of the program). After the completion of these initial courses their performance and progress were to be reviewed by Fuller Hispanic Advisory Committee, which might then recommend them for admission to the Master of Arts degree program. Dr. George Gay (at that time adjunct professor), now assistant professor of New Testament, was invited to direct the program and teach two introductory courses in Spanish. Nine students enrolled at that time. In the fall of 1976, 31 pastors were enrolled and currently 36 are participating in the program.

In September 1975 our program was significantly enhanced by a three-year grant from the Rockefeller Foundation. With this grant we were able to enrich our curriculum with 12 courses especially concentrated on Hispanic church and community concerns. The 12 courses comprise one half of the total required in the M.A. curriculum. The remainder are biblical and theological studies.

Another important event in the development of our Hispanic department took place in June, 1976. At this time we hosted a case-study conference for the consideration of theological problems in the Hispanic church. The conference which was conducted in English and Spanish more or less simultaneously, was sponsored by the Association of Theological Schools and supported by the regional Hispanic committee. Sixty pastors from the greater Los Angeles area, representing 14 different denominations, attended the conference. The purpose of the conference was to introduce the case-study method to Hispanic ministers and to train them in the writing and teaching of cases. Drs. Keith Bridston and Jack Rogers presented a variety of cases which were analyzed and discussed by the participants. Luis Madrigal, an M.Div. student at Fuller, presented a case that described a church struggling with the issues of language, culture, and relations with an Anglo denominational power structure. The conference was of benefit to all the participants, not only because of the opportunity to get acquainted with the case-study method, but also because pastors and church leaders had the opportunity for theological reflection on relevant issues pertaining to Hispanic communities in an atmosphere of Christian brotherhood and unity.

As we look to the future, we are happy to be engaged in two new projects that are being funded by the Lilly Endowment, Incorporated. First, we have already organized a Hispanic team of scholars who have been given the task of formulating a comprehensive strategy of ministry for the Hispanic churches of the Southwest, with special emphasis on the recruitment, training, and continuing education of ministers. These scholars have been chosen from the three schools at Fuller Seminary, from the Hispanic Advisory Committee, from the ATS Hispanic Committee, and from outside experts competent in research techniques and computer science. During the year of 1977–78 they will be collecting data, doing research and interviewing Hispanic leaders, and during 1978–79 their findings will be summarized in a book to be published. We are especially excited to be engaged in a project that has never been done in the United States to our knowledge, and which we trust will result in significant church growth in our Hispanic communities.

The second project concerns the extension of our Hispanic program of theological education to other key centers where there are many Hispanic pastors who also need more training. During 1977–78 the plan calls for the establishment of at least one extension center in the Southwest.

### The meaning of our presence at Fuller Theological Seminary

Krister Stendahl, in his 1976 Convocation Address at Harvard Divinity School, very effectively pointed out the servant relationship of the seminary to the communities of faith. He warned that "as a divinity school we cannot be responsible in our work if we lose our roots in the

communities of faith and place ourselves above or over against the communities of faith in the land."<sup>10</sup> In equipping men and women for service in the Church, the seminary must not assume an independent or autonomous role as an institution. In this respect, the chief areas of temptation for the seminary are temptations to arrogance and isolation. Theology, after all, is not a purely theoretical discipline, but includes reflection on the nature of the obedience of the Church to her Lord both as servant to the Church and member of it as well. It is the Church that must judge the seminary's obedience to this task and its integrity in the preparation of an ordained clergy.

But who constitutes the Church? As has been often pointed out by our colleagues in the School of World Mission, there is no single community of faith; homogeneous throughout. It is better to speak of a pluralism of *communities of faith* of many different shapes, colors, and sizes seeking to be obedient within their own complex life settings.

Because of the institutional setting of the seminary within the American system of higher education, it has, historically, only been accountable to those communities of faith that have access to the higher levels of that system. Therefore, we find that seminaries, and Fuller Seminary is no exception, reflect by and large white, Anglo Saxon, middle and upper-middle class cultural, ideological, and theological commitments.

We are willing to agree that the seminary is justified in selecting, through its Statement of Faith, a theological commitment to evangelicalism, but only insofar as that theological option is not subordinated to any one cultural or ideological commitment. Fuller Seminary must be open to all cultures and socio-economic and political ideologies that fall within the evangelical experience. Our presence within this Seminary must represent a commitment on the Seminary's part to allow evangelicalism, in a strictly theological sense, to be the sole determining factor in its commitment to servanthood to the whole church, and, therefore, to service to *all* evangelical communities of faith, particularly those that have the greatest need because of their historic exclusion from the kind of service such an institution renders.

The approach of a seminary to the Hispanic American presence on its campus must be marked by the following:

1. *Flexibility* is required in response to economic imbalances and educational inequities. Fuller Seminary, by its very nature as a graduate institution, sits at the top of the educational tower. It must be recognized that historically, with some exceptions, only those with certain cultural and economic "qualifications" have made it to the top. (Rapunzel only lowers her golden hair to the white knight!) Flexibility in standards of admission and tutorial possibilities is essential.

2. *Mutual respect* must characterize the seminary's attempts at flexibility. It is generally recognized that paternalism is another side of oppression. Great care must be taken to challenge the arrogance of the myth of Anglo supremacy. The Seminary must learn to understand the standard of excellence that is recognized within the Hispanic community. It must withhold judgment on patterns of behavior with which it is not familiar and allow the Hispanic community to be its own interpreter.

3. *Creative dialogue* is the strength of Fuller's program for Hispanic Americans. This Seminary encourages the Hispanic community of faith to identify and determine priorities for its concerns and joins with them in research and planning. The Hispanic community of faith tests Fuller's program and holds it accountable for quality and relevance. ■

### Footnotes

1. Miguel León-Portilla, *Aztec Thought and Culture*, (Norman, Ok.: University of Oklahoma Press, 1967) pp. 63ff.
2. Miguel León-Portilla, *Pre Columbian Literature of Mexico*, (Norman, Ok.: University of Oklahoma Press, 1969) p. 41.
3. Charles Gibson, *The Aztec Under the Spanish Rule (1519–1810)* (Stanford University Press, 1964). See pp. 13–100.
4. Lewis Hanke, *History of Latin American Civilization*, (Little, Brown & Co., 1973), Vol. 1, p. 63.
5. Rodolfo Acuña, *Occupied America*, (New York: Harper & Row Publishers, Inc. 1972), pp. 60, 66, 73.
6. Livie Isauro Durán, and H. Russell Bernard, *Introduction to Chicano Studies*, (New York: The Macmillan Co., 1973), p. 200.

—continued on page 16



## The 50's

Richard H. Johnson (BD'58) is a U.S. Army staff chaplain now assigned to The Presidio in San Francisco. He is teaching courses in the culture and religion of countries represented by ten language groups, and developing programs for Russian, Spanish and Romanian heritages.

Ron (BD'58) and Fran Olson are Wycliffe Bible Translators completing the translation of the New Testament for the Chipayas of Bolivia.

Samuel P. Schlorffs (BD'59), his wife, Frederica, and family have returned to their work with the Extension Bible School ministry of the North Africa Mission in Marseille, France, after a summer's furlough in the USA.

Albert C. Strong (BD'50) is pastor of the First Presbyterian Church in Dallas, OR, moving there from Sanger (CA) First Presbyterian Church. Al and Julie previously spent 21 years in Ethiopia where Al wrote, edited, published and translated some 50 books into Amharic.

## The 60's

Wayne A. Anderson (MDiv'66) recently led a three day seminar in Natick, MA, sponsored by the Evangelistic Association of New England. He is pastor of Westgate Church in Weston, MA.

L. Ronald Brushwyler (BD'63) has been named Associate Director of the Midwest Career Development Services, a professional career counseling and consulting organization in Chicago. Ron served as Area Minister with the American Baptist Churches of the West from 1973-77.

Robert D. (MDiv'62) and Rosalia Cahill have moved from the Judson Baptist Church in Salem, OR, to the pastorate at First Baptist Church of Reedley, CA.

William A. Dyrness (BD'68) is professor of Theology at Asian Theological Seminary in the Philippine Islands.

Donald George LaCrosse (MDiv'68) has received the MSW degree from Rutgers University.

William F. Leahy (BD'62) is Chairman of the School of Engineering at Pacific States University, Los Angeles, CA. He has authored a newly published book, "Microprocessor Architecture and Programming." Dr. Leahy is also on the technical staff of Rockwell International.

Gordon Reid (MDiv'66) was ordained in the Presbyterian Church in Canada in August, 1977. He is now pastoring four small churches in rural Prince Edward Island on a two-year missionary appointment.

## The 70's

Thomas E. Carter (MDiv'75) has moved from Menlo Park to Visalia (CA) First Baptist Church as associate pastor.

James E. Conklin (x'74) is coordinating pastor at Temple Church (American Baptist) in downtown Los Angeles, CA. This multi-congregational church (the first of its kind) coordinates four congregations of about 1,000 worshipers in a unique cross-cultural, linguistic and denominational fellowship.

David J. Holland (MACE'71), Chaplain U.S.N.R., spent four event-filled days touring biblical sites in the Holy Land while his Navy vessel was in port at Ashod, Israel. He, his wife Gloria, and their daughters live in Virginia Beach, VA.

Stephen Hoogerbrugge (MDiv'73) is the administrative assistant for Fuller Extension Ministries in Southern California. Steve and his wife, Susie, returned to Fuller from his pastorate at Morningside Presbyterian Church in Phoenix, AZ, where he had served since 1975.

Walter F. Jones (MDiv'73) has accepted a pastoral call to the Community Reformed Church in Freeport, IL.

Stephen J. Johnson (MDiv'77) has accepted the pastorate of the Glenhaven Baptist Church in Portland, OR. He and his wife, Mercy, are the parents of Nathan Anand, born July 2, 1977.

Mark (MDiv'77) and Evelyn Lambert are now serving the Community Baptist Church of Loyalton, CA. Since 1975 Mark had been a parish minister for the Los Angeles Baptist City Mission Society.

Claude P. Ragan (PhD'76) has been named assistant professor of psychology at Lenoir-Rhyne College in Hickory, NC. Previously, Claude taught at Pasadena City College and Pepperdine University in California.

John (MTH'77) and Rita Kay (MTH'77) Scruton-Wilson are now living in Reston, VA. John is marketing director for

French-speaking African countries with Gateway International Company at Dulles International Airport.

Philip M. Steyne (DMiss'74) has been appointed chairman of the Missions Department at Philadelphia College of Bible, Philadelphia, PA. Previous to this appointment, Dr. Steyne served as special representative for Evangelical Alliance Mission (TEAM) since 1974.

Robert Wyatt (MA'75) is presently working on his PhD in the Department of Biblical Studies at University College of North Wales, Bangor, Wales.

## Meet Your 1977-78 Cabinet

David Stoop, MACE'72, *President*  
Director of Publications, Hour of Power,  
Garden Grove Community Church, Garden  
Grove, CA

Charles Mellis, MAMiss'75, *Vice-president*  
Director, Summer Institute of International  
Studies, Fullerton, CA

Barry Moller, MDiv'72, *Secretary*  
Assistant Pastor, Community Presbyterian  
Church, Ventura, CA

James Bell, PhD'70  
Psychologist, Downey and Monrovia, CA

Marilyn Boeke, MDiv'77  
Intern, Lakewood First Presbyterian Church,  
Long Beach, CA

Gary Deddo, MDiv'76  
Campus Ministries Intern, Azusa Pacific  
College, Azusa, CA

Jon Glover, MDiv'69  
Pastor, Valley Park Baptist Church,  
Sepulveda, CA

Jack Goffigon, BD'53  
Pastor Chaplain, CJW, Los Angeles, CA

Frank Jackson, MDiv'76  
Interim Pastor, Faith Presbyterian Church,  
Los Angeles, CA

Sue Ludes, MA'74  
Educational Associate, Community  
Presbyterian Church, Ventura, CA

Artie Poe, MA'76  
Pastor, House of Prayer Church of God in  
Christ, Wilmington, CA

Sheldon Sawatzky, MAMiss'70, MDiv'77  
SWM PhD Miss. Program, Fuller Theological  
Seminary, Pasadena, CA

## LIBERATING LIFESTYLES FOR CHURCH LEADERS

will be the focus of Alumni/ae Day, April 8, 1978. Dr. Robert Munger will be the keynote speaker, and faculty members Roberta Hestenes, Paul Hiebert and Newton Malony will lead workshops.

All alumni/ae involved in church leadership, as clergy or lay members, are invited to come, bring other leaders from their churches, and participate in a day of personal renewal and skill development.

Save the date; plan to come with guests.

## Placement Opportunities

*These churches or organizations have contacted the Seminary for assistance in filling vacancies. If you are interested in any of the possibilities please contact Dr. Gloryanna Hees, Placement Office, Fuller Theological Seminary.*

**Associate Pastor.** *Grace Conservative Baptist Church, Nanuet, New York.* Responsibilities include chairing of Christian Education Committee; serving as coordinator for Youth Director and Minister of Music; preaching and teaching; administrative procedures; visitation and counseling.

**Minister.** *Riverside Baptist Church, Buffalo, New York.* Church membership is 260. Affiliated with National Association of Evangelicals.

**Minister.** *Ozaukee Baptist Church, Cedarburg, Wisconsin.* Church has membership of 137 and is located in suburbs of metropolitan Milwaukee.

**Minister of Youth.** *Emmanuel Baptist Church, Norfolk, Massachusetts.* Develop ministries to senior and junior high students.

**Youth Pastor.** *First Baptist Church, Visalia, California.* 1300-member church seeks person to supervise the total youth program and two directors. Major responsibilities in college and singles ministries.

**Minister of Youth and Christian Education.** *Bethany Baptist Church, Montclair, California.* Minister of Youth and Christian Education.

**Minister of Youth and Education.** *Union Baptist of Rio Vista, Rio Vista, California.* Sixty percent of responsibility with senior high program; 40 percent in Christian Education—junior high, and supervision of adult bible classes.

**Associate Pastor.** *Evangelical Baptist Church, Norwood, Massachusetts.* Church of 200 members. Affiliated with Baptist General Conference. Supervise youth program.

**Associate Pastor.** *Woodland Baptist Church, Indianapolis, Indiana.* Concentration in areas of youth ministry, Christian Education, and Church Growth visitation.

**Youth Pastor.** *Burlingame Baptist Church, Portland, Oregon.* Church of 300 members located in suburbs of southwest Portland. Seek married male to lead college/career, high school and junior high departments.

**Assistant Pastor and Director of Christian Education.** Two positions open with responsibilities in evangelism and youth programs.

**Director of Christian Education.** *Trinity United Methodist Church, Anaheim, California.* Develop Christian Education program in 300-member church.

**Director of Christian Education.** *Downey Free Methodist Church, Downey, California.*

**Director of Christian Education and Youth Ministry.** *Collingwood United Methodist Church, Toledo, Ohio.* Help create and develop a Church School program in 1000-member church.



**Minister.** *San Marino Congregational Church, San Marino, California.* Membership of 283. Affiliation with United Church of Christ.

**Assistant Minister.** *Evangelical Free Church, Burbank, California.* Involvement in Christian Education of 300-member church.

**Youth and Christian Education Director.** *Midland Street Peoples Church, Bay City, Michigan.* Coordinate all programs and activities involving unmarried youth from junior high through age 24.

**Youth Pastor.** *Mayflower Church of Pacific Grove, Pacific Grove, California.* Non-denominational, evangelical church.

**Campus Minister.** *Boston-Cambridge Ministry in Higher Education, Boston, Massachusetts.* Involvement with task forces on Boston University Campus.

**Director of Christian Education.** *Covenant Presbyterian Church, Amarillo, Texas.* Administrative responsibility of educational program in 400-member church.

**Minister.** *First Presbyterian Church, La Junta, Colorado.* Three years experience required.

**Minister of Christian Education.** *Glendale Presbyterian Church, Glendale, California.* To serve as chief of staff of Christian Education Ministries and specialize in Adult Christian Education.

**Director of Youth Ministries.** *Chapel Woods Presbyterian Church, Decatur, Georgia.* To develop and maintain total youth ministry of the church (first grade through college) and coordinate it with existing programs.

**Director of Christian Education.** *Presbyterian Church of Old Greenwich, Old Greenwich, Connecticut.* To specialize in adult education and to assist in some pastoral responsibilities.

**Minister.** *United Presbyterian Church, Boyden, Iowa.* Membership of 287.

**Assistant Pastor.** *Tower United Presbyterian Church, Grove City, Pennsylvania.* Membership of 1200. Work with board of deacons, develop youth programs, program for elderly, and Bethel Bible.

## From the Director

A special quality of caring has dominated the fall quarter of 1977-78. President David Hubbard labeled it "congruence," the concern for quality in every aspect of the student experience.

This concern is evident in the counseling offered by a selected group of student academic advisors. These seniors are trained to guide freshmen and middlers in the choice of courses to meet degree requirements. They can also guide students toward a number of personalized services and programs, and acquaint them with curricular and extra-curricular programs, of which these are a few examples:

**Special concerns of Fuller women**—students, student wives, staff and alumnae—are being analyzed by Libbie Patterson. New courses and an individualized career development service are emerging from her recommendations.

**Field education opportunities** have expanded under the direction of Dr. Glory Hees. Practical experience in ministry is a part of the second and third year curriculum of each M.Div. student. Glory and her staff also offer placement information to students and alumni/ae who contact them personally.

Newly appointed Dr. José Arreguín, director of Hispanic Ministries, and Leonard Lovett, associate director of Black Ministries, have joined the team to help expand academic opportunities for Hispanic and Black students in degree and special programs.

The Student Council, led by President Larry Burroughs, has opened "The Catalyst," a much-needed campus gathering place for conversation and coffee. Also fellowship and frozen yoghurt!

Fuller's planned administrative staff is now functioning. Dr. Glenn Barker has been freed to serve as provost since Dr. Robert C. Meye assumed responsibilities as Dean of Theology.

All of this has heightened a fresh sense of coordinated effort.

Student enrollment continues to increase, but at a slower, more easily managed pace. Accountability is everyone's priority; both academically and fiscally, every effort is placed on helping the student receive full value in return for the investment of effort and tuition.

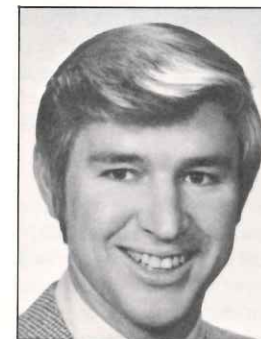
In this season when we celebrate God's greatest Gift, we are grateful for the many ways he is blessing the growth of Fuller Seminary.

*Peggy Perry*

Peggy Perry  
Director of Alumni/ae Affairs

# Caring, Competence, and Creativity in a Christian Context: The Psychological Center

by Paul W. Clement



Paul W. Clement is professor of psychology and director of The Psychological Center in Fuller's Graduate School of Psychology. He received B.S. and B.A. degrees from the University of Washington, the M.A. from Pepperdine College, and the Ph.D. from the University of Utah. He has published widely, is a Diplomate in clinical psychology of the American Board of Professional Psychology, a past president of the California State Psychological Association and vice-president of the National Council of Schools of Professional Psychology.

The Psychological Center has three major purposes: a) *caring* for people of all ages who have emotional/developmental/psychological problems; b) training Christian men and women to be clinical psychologists who will function at the highest levels of professional competence; and c) exercising *creativity* in finding better ways of helping people to cope with the problems of living. These purposes are pursued in the context of Christ's special concern for ministering to persons who are suffering:

When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne... Then the King will say to those at his right hand, "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me." Then the righteous will answer him, "Lord, when did we see thee..." And the King will answer them, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me" (Matthew 25:31, 34-37, 40).

The Graduate School of Psychology was created at Fuller Theological Seminary to educate and train men and women for a Christ-centered, healing ministry. Clinical psychology was merely to be the tool of this ministry. Our faculty could provide a unique graduate education, combining the best of psychology with biblical theology, but where could we find the hospitals and clinics to train our students to use the healing powers of both the Gospel and psychology? We couldn't! Although the Los Angeles area has some of the country's most outstanding secular hospitals and clinics, we could not find any settings which met all of our major criteria. We have had to build our own Christian-service complex.

### Brief history

The School of Psychology has established an excellent record in its relatively short history. In 1961 John G. Finch planted the conceptual seed which germinated and grew into the School. Because of development funds given by the Weyerhaeuser family and the Lilly Foundation, the School was founded in 1964 and admitted its first class of students in 1965. Based much on the distinctive leadership of its first dean, Lee Edward Travis, the School achieved full academic accreditation in 1969 from the Western Association of Schools and Colleges. In 1974 it became the first school of its kind to have a doctoral program in clinical psychology professionally accredited by the American Psychological Association. Much time and energy went into developing an academic program which requires six years of full-time graduate study to complete.

Neil C. Warren became dean of the School of Psychology in 1975. He and the faculty decided that the time had come to develop a comprehensive human services center which would both train our students and serve nationally as a model to the Christian community and to professional psychology. The nucleus for this new center consisted of the Pasadena Community Counseling Clinic (founded in 1964), the Child Development Clinic (founded in 1968), and the Church Consultation Service (now known as Community Consultation) founded in 1969. The Psycho-physiological Laboratory which evolved as the School developed also provided part of the foundation for the creation of The Psychological Center in 1975.

In order to extend our ability to serve people of all ages who are in psychological distress, to increase the quality of training provided to future Christian mental health professionals, and to develop and refine more effective methods of assessment and intervention, the Graduate School of Psychology began the expansion of The Psychological Center in early 1976. The first major step forward was made possible by a grant from the James Irvine Foundation.

### Illustrative problems and ways of caring

The problems which people face are numerous. A few examples will illustrate how different facilities of The Psychological Center are able to respond with caring.



**Children** ■ Mrs. Jenkins<sup>1</sup> called The Psychological Center for help with her son Billy who was eight years old and had just begun the third grade. Billy was not doing well at home, at school, or with his peers. He had difficulty focusing his attention and his achievement in reading and arithmetic fell at the first-grade level. Adults in his life complained that he was impulsive, headstrong, and that he easily became upset and angry. The *Child Development Clinic* provided a careful evaluation of Billy's behavior, a training program for the parents in how to manage him more effectively, a therapeutic program for the classroom teacher, and engaged in consultation with Billy's pediatrician regarding his medical management. Although all of his problems were not entirely removed, Billy was doing substantially better one month after treatment began. His parents and teacher were very pleased.

When another family contacted us, we did not have the services they needed. Mr. and Mrs. Phillips had taken Susie, their four-year-old daughter, to several hospitals and clinics. Most of the doctors had diagnosed Susie as "autistic." Some suggested that it would be wise to place her in a mental hospital for children. Even though the parents were deeply distressed by Susie's bizarre behavior, they chose not to send her away. Since Susie required constant supervision when awake, Mrs. Phillips could not always watch her and still accomplish her other tasks. She tried to persuade several local nursery schools to take Susie for a least two days a week, but all refused. We explained regretfully that although we did intend to have a *Therapeutic Nursery School* by the end of 1978, The Psychological Center had not yet obtained the resources to open such a program.

Jimmy Jackson is an overly aggressive, mildly retarded nine-year-old who spent the past year in a state hospital. His parents didn't think that he had improved any since being hospitalized and were looking for an intensive, therapeutic, residential program. They hoped to find such a place reasonably close to their home so they could learn how to help Jimmy once he was ready to return to his own home. We did not have what they needed six months ago, but we are working on the plans and support for our first *Children's Therapeutic Home*. The target date for opening is the early winter of 1977.

"We need to get away. We need a rest!" explained Ralph's parents when they contacted The Psychological Center. They told about the many obstacles which they had faced in caring for Ralph at home. He is a severely withdrawn 10-year-old boy who behaves in strange ways and has been previously diagnosed as suffering from "childhood schizophrenia." His two older sisters and younger brother along with his parents have suffered a great deal in the process of trying to care for Ralph themselves. Although during week days he is in a special school for the emotionally disturbed, his family has full responsibility for him at all other times. Ralph's siblings are not capable of looking after him alone. None of the relatives are willing to watch him and getting "baby sitters" is impossible. The family is isolated, and the parents have no social life. Is there a "therapeutic hotel for kids" where Ralph can spend a weekend every now and then so that the parents can "take a breather"? Unfortunately the answer is "No, not yet." Although The Center eventually plans to have one or more *Havens* to provide respite care for children, we don't anticipate having the necessary resources until the early 1980's.

**Adolescents** ■ The Mitchells were very upset when they called. Their 13-year-old son, Greg, had been picked up by the local police for breaking into a neighbor's home and stealing part of a valuable coin collection. Until last year Greg had done well in school, he was not a problem at home, and he had many friends. When he entered the seventh grade, his grades dropped markedly, he seemed depressed and noncommunicative, and he started to hang around with some boys who had long histories of being in trouble at school and in the community. Following the initial evaluation, Greg, his parents, and his 16-year-old sister began a course of family therapy in the Child Development Clinic.

Eventually The Psychological Center will have a *Clinic for Adolescents* which specializes in the problems of youth. Hopefully that clinic can open in 1980. Until then young people such as Greg may come to the Child Development Clinic for help until they have finished high school.

Persons of college age through the major part of the adult years can come to the Pasadena Community Counseling Clinic.

The Pattersons have a problem similar to the one mentioned above for the Phillips. Their 15-year-old daughter, Debbie, has been diagnosed as "schizophrenic." They want to keep her at home rather than put her in a state hospital, but the public schools are not equipped to cope with a student like Debbie. We had to tell the Pattersons that our *Therapeutic Secondary School* will probably not be open before 1981. Until then they will have to make do with an unhappy situation.

In recent years the mass media have talked much about emptying the state hospitals and returning their patients to community-based facilities. The Whites assumed that all the publicity in the press meant that such places already existed in their community—until they tried to find a therapeutic, residential program for Ellen, their 17-year-old daughter who is blatantly psychotic. The Psychological Center won't be able to open its first *Therapeutic Home for Adolescents* before 1981, and there is not an acceptable alternative to which we can refer the Whites.

"I want to divorce my family!" yelled the distraught 15-year-old boy as he hit my desk with his fist for emphasis. Life at home for Jed had become unbearable, and he wanted out. He doesn't want to run away or get into trouble with the juvenile authorities. He does want to attend his present high school and try out for the junior varsity basketball team. What can he do? Is there a place he can stay for a week or two until he can "get his head straight" and perhaps work out an understanding with his parents? We don't have such a place for Jed at present, but we hope to open our first *Haven for Adolescents* in 1983. Such a haven would give him a therapeutic environment in which to stay. What we were able to offer him and his parents was "outpatient" services through the Child Development Clinic.

**Adults** ■ Mary Jones, a 35-year-old attractive homemaker, explained through her tears, "I can't leave my house. I'm afraid to step even out of my front door. I had to take three tranquilizers before I let my husband drive me here for my first appointment." Steve Kilbourne, a 53-year-old executive, shared his distress over a recent extramarital affair which had threatened his marriage of 30 years. He was edgy and depressed and expressed disbelief at what he had done. Martha North arrived for her first interview with a black eye and a badly swollen lip. Between sobs she told the therapist of the repeated beatings she had received from her husband when he had had too much to drink. Each of these persons received assistance in the *Pasadena Community Counseling Clinic*, the School of Psychology's first clinical facility. They are just three out of many hundreds of adults who have been helped by our faculty and students.

No other adult facilities exist yet under the umbrella of The Psychological Center, but three kinds (similar to those described for children and adolescents) are on the drawing boards. Charlie North has spent his last 10 years on Pasadena's skid row. He needs a day-treatment program which hopefully will be in operation in our new *School of Adult Living* by late 1978. Ruth Burns has spent about half of her 43 years in state mental hospitals. She looks forward to the time when we will open our first *Therapeutic Home for Adults*. Hopefully that will occur in 1981. Allan Bruce is a veteran of the Vietnamese war. Although he is a college graduate, he has not worked since returning from the Army. He lives in his brother's garage, and his sister-in-law looks after him. If there was a *Haven for Adults* nearby, his brother and sister-in-law would feel more comfortable about taking their children camping on the weekends. As it is now, they are afraid to leave Allan by himself for more than a few hours at a time. The Psychological Center probably won't have such a haven available until 1984.

**Senior Adults** ■ Vera Wallace is 80 years of age. She has been knocked down and had her purse stolen on three different occasions in the past nine years. The first two times she was left alone to care for her own bruises and fears after the policemen had finished writing their reports. The third time the police sergeant on the desk notified the Victim Assistance Program as soon as he received the report of Vera's assault. Our program coordinator immediately called Vera to determine

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## In-service Mission Research Program

by Alvin Martin



Alvin Martin, director of Fuller Seminary's In-Service Mission Research Program was the founding president of the Canadian Theological College, now affiliated with the University of Regina in Saskatchewan. A graduate of St. Paul Bible Institute and the Missionary Training Institute, he received his Th.B. from the University of New York, M.A., B.D. and Th.M. from Winona Lake School of Theology and D.Miss. from the School of World Mission, Fuller Theological Seminary. His dissertation which thoroughly familiarized him for his Fuller assignment was published in part by the William Carey Library under the title, *The Means of World Evangelization: Missiological Education at the Fuller School of World Mission.*

The Fuller Theological Seminary School of World Mission came into existence September, 1965, to meet an urgent need for a graduate school of mission designed specifically for career missionaries, national church leaders and evangelists. In its first nine years, 545 men and women from across the world enrolled for the serious study of a new discipline called missiology. In 1974, moving into its tenth year, the School of World Mission had grown sufficiently in strength and stature to launch an extension program making the entire globe not only its major field of concern, but also its campus.

Called the *In-Service Mission Research Program* (ISP) of the School of World Mission, this unique extension program now reaches over 365 students in 61 different countries. ISP is an innovative program designed for experienced mission personnel. Missionaries, national church leaders and pastors, mission professors and administrators of church-planting missionary organizations can now begin missiological studies for graduate credit before coming to the United States to pursue a degree program. Such students register as off-campus ISP research associates.

Front-line men and women are usually so involved in missionary responsibilities that time away from their posts must be kept to a minimum. However, many are keenly interested in pursuing graduate work to improve their effectiveness in cross-cultural evangelism and church planting. By extending its educational resources to the field, the School of World Mission allows men and women to "attend" lectures given by School of World Mission professors while continuing to serve Christ on the mission field.

Faculty members from the School of World Mission have designed five basic courses that communicate the missiological perspective understood and taught at the School. Although missions is as old as church history, missiology is a relatively new scholarly discipline reflecting an interdisciplinary perspective. Missiology seeks to integrate from several disciplines the principles and concepts underlying the task of world evangelization. The five courses, therefore, were developed to serve as a corridor moving the student from the customary mono-disciplinary and ethnocentric view to an interdisciplinary perspective that focuses on cross-cultural communication of truth.

The ISP curriculum focuses on:

- The Theology of Mission
- Anthropology
- The Historical Development of the Christian Movement
- Church Growth Principles and Procedures
- Phenomenology and Institutions of Animism

The five courses are also offered on campus each year as part of the required core for all degree programs.

The instructional format of ISP combines the printed page with audio-recording technology. By sending cassette recordings of the classroom lectures and seminars with the appropriate course syllabus to missionaries in any part of the world, it is now possible for them to attend campus classroom lectures while they continue filling key positions on the mission field. Cassettes, course syllabus, examination instructions, textbooks, special articles and xeroxed reproductions of overhead transparencies utilized in classroom presentations are sent by air to an ISP associate at the time of registering. These off-campus students engage in the same reading and research assignments required on campus.

When the reading, listening and writing requirements are completed, the ISP associate sends his written work to Pasadena where the professor evaluates and grades it alongside the work done by on-campus associates. The grade received is recorded in the registrar's office awaiting the time the research associate comes to campus to complete the work for a degree.

The learning-while-serving program reduces the number of courses necessary for a research associate to take during the furlough study time. If the ISP associate finishes all five core courses, he or she accumulates 20 units of academic credit toward a degree program and comes better prepared to make the residence time more productive. The student may also be ready to write his comprehensives in missiology, the satisfactory completion of which is required to establish one's candidacy for a degree in missiology. With 16 to 20 units completed, the



## By extending its educational resources to the field, the School of World Mission allows men and women to "attend" lectures given by School of World Mission professors while continuing to serve Christ on the mission field.

ISP associate is free to devote more time while in residence to writing his thesis under the guidance of a mentor.

An associate who is unable to spend more than one quarter in residence during a short furlough or sabbatical may continue studying by registering for ISP courses. Additional courses beyond the basics are available to those who have completed their comprehensives. An increasing number of mission professors, mission agency executives and missionaries have completed these additional graduate courses.

A generous grant of \$40,000 from Lilly Endowment to develop the In-Service Mission Research Program underlines the worth and potential of this global extension ministry.

Some statistics and answers to questions frequently asked will also point up the value of the program. From September, 1974 to August, 1977, 371 persons have been served by the ISP courses. The first year 75 enrolled, the second year 145 enrolled and the third year 151 enrolled in the program. These associates took 540 courses—122 the first year, 188 the second and 230 the third. There are 61 countries involved—17 African, 12 Asian, 9 European, 14 Latin American, 7 in Oceania plus Canada and the United States.

Eight of the 43 persons who received degrees in missiology in 1976 had taken ISP courses (19 percent of the graduates) and 19 of the 41 who received degrees in 1977 (46 percent).

A profile study of the first 12 ISP research associates shows that two have completed their doctorate in missiology, and two are in the process; two have completed their master's in missiology and four are in the process; two have stopped working for a degree.

This indicates the high level of commitment and motivation many missionaries show in studying to improve their effectiveness in church planting and development. The missionary's sense of stewardship adds to his or her incentive to complete the course. The valuable help derived from the learning process serves as an added stimulus to finish the course and register for the next. Many ISP associates must sacrifice to pursue their studies, and only a few receive scholarship assistance from their mission to pay tuition and fees.

The tuition is the same as paid by those studying on campus—this year \$180 per course (four quarter units of credit). Besides this, a minimal fee of \$30 is charged for the 15 to 19 cassettes supplied in a cassette binder. The required textbooks and articles are mailed by air to assure safe and speedy delivery and are available at cost or at the Church Growth Book Club discount price.

Twelve months is allowed to finish the course from the date the tuition is paid—making allowance for occasional unfortunate delays when a parcel of tapes goes astray and a second must be mailed. Should a spouse wish to take the same course for credit, a 75 percent tuition scholarship is awarded reducing the actual cost to \$45, providing the spouse registers at the same time and completes the work, submitting it simultaneously.

### What about the future?

With the value of the dollar rapidly slipping to the 25 cent level, drastic changes in school structures, teaching methods and delivery systems will have to be made. The high cost of preparing courses for live presentation by a professor each quarter can be reduced through the wise utilization of new though similar instructional formats. Under the guidance of facilitators and communications administrators working in close cooperation with key professors, courses can be made available to a large number of students on campus as well as through extension.

Students have often demonstrated that if they can choose between a course taught by a good professor in a large classroom and one taught by an average professor in a smaller setting, they will elect the course taught by the better professor. These can now be made available in ISP format. ■

### Editorial

—from page 4

**CASE METHOD INSTITUTE**, Alvin S. Jepson, Director (Extension 157) ■ The School of Theology will inaugurate the Case Method Institute in June, 1978. This annual institute, continuing the tradition of the Case Study Institute of Cambridge, Massachusetts, is designed to provide professional and scholarly enrichment to members of the teaching community. Seminary and college professors will be instructed in the case study methodology and will write cases for use in their regular courses. Fuller faculty members who profited by the Cambridge Institute joined the leaders of the original institute in developing this new program for the enrichment of teachers. ■

### Black Program

—from page 6

from Emory University, having finished his dissertation some months ago. He brings to Fuller a rich experience of churchmanship, scholarship and warm evangelical faith.

I mentioned earlier that the Protestant presence in the cities will be increasingly Black. The control of these cities however, will still be white and it will live in the suburbs and will hold memberships in churches that, in many cases, will be pastored and staffed by graduates from Fuller Seminary. I've often thought that I could influence events in the city better by being a Black pastor in the suburbs than by being a Black pastor in the central city. I'll not be out there and neither will our Black grads. It seems to me then, that what happens to Fuller students now may well determine the degree of understanding and compassion they bring to these suburban centers of influence. That's why the 50 or more Afro-Americans on our campus are vital. We serve to remind the larger student body that Black people are not only here to stay, but that we are also, and more importantly, brothers and sisters in the kingdom of our God. Our Lord's garment is woven of strands composed of us all, and the implications of that in downtown Pasadena are nothing short of revolutionary. If we get it together here it will drastically affect the way we think and minister in the megalopolis that engulfs us all. ■

### Hispanic Ministries

—from page 9

7. Luis F. Hernández, *Aztlan—the South West and its Peoples*, (Rochelle Park, New Jersey, Hayden Book Co.) pp. 158–159.
8. FOR—Fund of Renewal, American Baptist Churches in the U.S.A., (Valley Forge, 1975), p. 11.
9. Jesse Jackson, "You Can Pray If You Want To," *Christianity Today*, Vol. XXI, No. 21, (August 12, 1977).
10. "Rooted in the Communities of Faith: A Reaffirmation of a Learned Ministry," *Theological Education*, (ATS) Winter 1977, Vol. XIII, #2, p. 61.

## Institute of Youth Ministries

by Darrell L. Guder



Darrell Guder earned his Ph.D. at the University of Hamburg, Germany, and remained to serve as a youth pastor in the German church before accepting an appointment in the Ministry of Christian Education at Hollywood First Presbyterian Church. He returned again to Germany as a professor of theology and education on the faculty of the Church Training Center of the Church of Württemberg at Karlshöhe, Ludwigsburg, Germany. Still a visiting professor of that institution, he returned to America and joined the staff of Young Life in 1976 as the Training Associate for Theological Education. An adjunct professor in Theology at Fuller Seminary, School of Theology, he is currently completing the English translation of the two-volume *Foundations of Dogmatics* by Otto Weber to be published by Eerdmans.

The fall quarter of the academic year 1977–78 marks the inauguration of a new member of the Fuller Seminary family: the Institute of Youth Ministries. This Institute represents the resolve of the Seminary and of Young Life to join forces in the training of men and women for specialized evangelistic ministries to adolescent young people.

Young Life is a Colorado-based outreach mission to teenagers who are not involved in the Church. It is usually discussed as a "para-church organization"—a designation which may say more about the faulty ecclesiology of American Christendom than it does about the nature of such movements as a part of the Church of Christ. In any event, it is a specialized ministry which has evolved over the last 35 years and is now at work in some 350 geographical areas in North America with over 500 field staff persons and 5,000 volunteers.

Young Life has developed a special understanding of the teenage world, of how adults can foster personal relationships with young people which are then an effective channel for the communication of the Gospel. It is broadly ecumenical with Protestant and Roman Catholic staff and volunteers working together.

The Seminary has long expressed its own interest in working with such para-church organizations. Much of the research of the School of World Mission has a direct bearing on a proper understanding of the place of such movements in the whole church. The association with Young Life is perhaps the most concrete expression of this basic interest of the Seminary. Certainly, this association is founded upon a long history of personal involvements between representatives of the Seminary and the staff members of Young Life. A large number of graduates of the Seminary have entered the ministry after having come out of a Young Life background. And, for the last several years, Fuller has cooperated with Young Life in the offering of an M.A. program with a concentration in Youth Ministries.

For most of its history, Young Life has emphasized the need for a strong training program for its staff. After various experimental phases, the Young Life Institute was initiated in the early 1950's. Dr. Paul Jewett assumed the leadership of this Institute in 1956 and through the years under his guidance, the Institute developed a basic theological curriculum, taught by highly respected professors from seminaries and universities around the country. The 12-course program, which has been established as the minimal training requirement for Young Life staff, led to an M.A. degree chartered by the State of Colorado, which was not accredited. Dr. Jewett initiated a series of discussions between the leadership of Young Life and the Seminary which ultimately culminated in the design of the Institute of Youth Ministries.

The structure of the Institute is probably unique in that it is based upon a consensus decision-making process between the two sponsoring institutions while insuring that the academic integrity of the Institute's programs is legitimately guaranteed by the Seminary. The Institute is a training entity with three purposes: 1) to plan, coordinate, and carry out accredited study programs in evangelistic youth ministries, leading to the fulfillment of the Seminary requirements for the M.A. in Theology concentration in Youth Ministries, and for the concentration in Youth Ministries for the M.Div.; 2) to coordinate and carry out research in the field of evangelistic youth ministries; 3) to conduct ongoing training programs for those in evangelistic youth ministries.

The Institute is composed of fellows, faculty of Fuller Seminary, visiting professors from other seminaries, and adjuncts of the Seminary who are responsible for the governance of its activities. Together the fellows report to the M.A. committee of the Seminary as the "Institute Committee." The Seminary and Young Life each have equal representation on the Committee, and the responsible officers are members *ex officio*.

The chairman of the Institute is George Sheffer Jr., the training director of Young Life and the senior member of the Young Life staff. He is adjunct professor in Urban Ministries in the Seminary's School of Theology. The associate director is myself, also an adjunct professor here. The coordinator of theological studies, who is responsible for the 12 theological courses taught at the Young Life summer sessions and at winter sessions held on the Fuller campus and elsewhere, is Dr. Donald Hagner, associate professor of New Testament. He succeeds Dr. Paul Jewett, who resigned his office as the dean of the previous Young Life



## The Institute's curriculum represents a disciplined attempt to link graduate theological education with the field. It affords... a channel for the broader encounter with Young Life on the part of the Christian churches. It brings the special expertise of this mission into dialogue with all the disciplines of the Seminary.

Institute after over 20 years of highly effective leadership.

These appointments, as well as those of the other fellows, are currently being processed through the responsible committees of both organizations. Another Fuller graduate, Dr. James Oraker, is assuming the task of coordinator of studies in the behavioral sciences. Ken Wright, a Fuller M.Div. graduate has brought his years of experience in the field of ministry of Young Life into the planning of the field education component of the new curriculum.

For over two years, those most experienced in Young Life training have been working in consultation with the Seminary to design an M.A. program which fulfills the Seminary's requirements and meets the need of the Young Life mission for staff training. The results of this planning are a model for graduate level training which is both academic in quality and oriented to the demands of a challenging ministry.

The M.A. is composed of three curricular sections: Biblical-Theological subjects, Youth Ministries subjects taught in extension, and Practical Youth Ministries taught as field education courses. There are 12 required courses in the Biblical-Theological subjects, six extension courses in Youth Ministries. The course descriptions for the latter 12 are being produced by the Institute Committee and consultants as each year of the curriculum is introduced. The 12 theological courses are already part of the Seminary's course offerings.

The development of such course descriptions is another aspect of the Institute's uniqueness. The field education courses have received special emphasis since it is felt that much of the challenge presented by a mission like Young Life to graduate institution is centered here: can graduate education respond to the practical needs of a specific mission situation with programs which combine academic quality with practical usefulness? In order to help this happen, Young Life has selected and is training a large staff of Certified Regional Trainers (CERTS), who will supervise field education. They are studying how to be learning supervisors—learning the tools of contracting, supervisory dialogue, observation and evaluation. These skills are being passed on to area directors who function as tutors whenever a trainee is assigned to them. The basic learning model in the Institute is the one-to-one relationship of tutor and trainee. These supervisory skills are then essential for the Young Life ministry on the field when the staff person is involved in equipping adult volunteers for outreach work with adolescents. Therefore, all of the field education courses (Contact and Club Work, Introduction to Young Life Ministries, Christian Growth and Nurture, Area Strategy and Vision, Volunteer Leadership, Camping Ministries) are so designed that they can be retaught to volunteer leaders.

These courses are taught on the field. The student is working in an area under a responsible tutor and has very specific requirements to fulfill in order to pass each of the six courses. At the same time, the

student is taking extension courses in youth ministries at regular intervals (Management Skills, Counseling Skills, Building Christian Community Through Small Groups, Introduction to Urban Culture, Directed Reading in Biblical-Theological Subjects). Then the students come to Colorado Springs for the summer sessions in theology, and during the month of January to winter sessions to be held on the Fuller campus as well as at other academic sites. Obviously, a graduate level training program of such intensive field orientation cannot be completed in as short a time as a residency program. The field curriculum of the Institute has been designed for a four year time-line. The same curriculum is offered on campus in a residency program which lasts three years and is coordinated by James A. Shelton, adjunct professor in Youth and Educational Ministries.

The extension courses in Youth Ministries represent those subjects in which the future Young Life professional needs academic grounding. New course descriptions are being developed in several of them. The course in Counseling Skills is already a part of the Seminary curriculum, as is the course in Building Christian Community Through Small Groups. A great deal of work is going into the course in Adolescent Culture and Psychology. This is seen as an opportunity for presenting the results of much of the research done in Young Life through the years and making it available to the larger seminary public. The Seminary serves here to facilitate the sharing of Young Life's experience in a specialized ministry, and it provides the needed structure of discipline and evaluation which Young Life has sought through the years.

The extension course in Orientation to Urban Culture will draw upon Young Life's extensive experience in urban ministries. The mission now has a fully-developed Urban Ministries Department, headed by a gifted Black theologian, Dr. John Porter, and located in Chicago. Many of those who are directly involved in urban work will be joining together to create this particular course. It is significant that Young Life sees the urban challenge as an area in which all of its future staff must have orientation.

The Institute of Youth Ministries will continue to invite distinguished professors from other seminaries to serve as visiting professors in summer sessions. Through the years, Dr. Jewett built an impressive fellowship of theologians who came to the summer Institute, many times knowing little about Young Life, and soon were warm friends of the mission. The ecumenical and theological breadth of the visiting faculty is a particularly attractive aspect of the summer sessions, coupled with the community living experience in the summer. The faculty families live and work with the students and their families, sharing meals and free-time activities. The emphasis upon personal relationships in the academic setting is another aspect of the Young Life accent in the new Institute.

The completion of the M.A. degree in the Institute is now looked upon by Young Life as its minimal staff training requirement for career staff, both men and women. Such a graduate should be capable of assuming the leadership of a Young Life area which includes the responsibilities of personal, direct ministry with young people, leadership of a club, recruiting and equipping volunteer leadership, as well as the administration of the area. The area director must be able to work with both adults and young people, and to motivate adult Christians to share in this ministry with the gift of their own personalities and their time. The area ministry is financed by donations from that area, and it is sponsored by an area committee made up of interested residents.

The student of the Institute who has been accepted by Young Life as a staff trainee receives the tuition for his or her education from the mission. Together with the area to which the trainee is assigned, the trainee provides the funding needed for living expenses. This generous study grant provided by the Young Life mission is an evidence of the seriousness with which training is taken. In the academic year 1977-78, it represents an investment of \$166,000 on the part of Young Life.

This newest part of the Fuller family appears to be an infant which will grow rapidly. The first year's student body will number around 100 students. A terminal to the Seminary's computer is already set up at the Institute's office in Colorado Springs. Frequent visits have been necessary in both directions, and a spirit of genuine cooperation has evolved between all those who are working on the program. School of Theology

Dean Robert Meyers and Dr. Russell Spittler, assistant dean for academic programs, assumed administrative responsibility for the Seminary after Dr. Walter Wright had completed the complex process of shepherding the proposal through all the echelons of the Seminary structure. There is a sense of optimism and excitement as the Institute fellows and staff look at the future.

Perhaps a little prophesying would be in order: It appears to be certain that the Institute's student body will grow. Young Life projects a new staff growth rate of 10 percent a year, a major portion of which will have to be trained in the Institute. But, more important than the statistics are the spiritual and educational ramifications of this step. The Institute's curriculum represents a disciplined attempt to link graduate theological education with the field. It affords, as already mentioned, a channel for the broader encounter with Young Life on the part of the Christian churches. It brings the special expertise of this mission into dialogue with all the disciplines of the Seminary. For the Young Life staff, it opens up the vista of an accredited graduate education with potential for continuing education. It gives the individual trainee a sense of identity within the family of those in professional ministry. It also forces a dynamic mission like Young Life to review what it is doing and subject it to the scrutiny of interested but also critical colleagues.

Young Life presents healthy challenges to the Seminary: the challenge of the integration of spiritual community with academic pursuits; the perennial problem of relating (theological) theory to this specialized area of practice; the constant confrontation between a dynamic mission and a stable and highly respected academic institution. Such challenges are impulses to creativity and a sense of adventure in the theological enterprise.

Other concrete benefits will undoubtedly accrue. It will be possible for churches to have their youth ministers trained by the Institute in limited numbers (three are already involved this first year). Not only does this have the advantage of a Young Life training program, but it offers the interested congregation the option of an in-service degree program. The courses of the Institute will be open to Seminary students who are not registered in the Institute, as far as space permits. The research of the Institute will be published in a form which does the Seminary credit. And through Young Life's own recruiting procedures, qualified men and women will be brought into direct contact with the Seminary who otherwise may never have had the opportunity.

The first year of any ambitious program is risky. The design has been made purposely flexible so that new experience can be incorporated. Both of the responsible board of directors have approved the concept, and now it is the task of those directly involved to give an idea life and to make a curriculum into an adventure in learning. ■

## The Psychological Center

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whether she needed assistance, then sent two senior-citizen volunteers from the Victim Assistance Program. The two volunteers put new locks on the doors of her little apartment in order to reassure her against the possibility of a break-in. They also helped her obtain emergency funds to replace her Social Security check which had been stolen, took her to the doctor, arranged for a neighbor to spend the first night with Vera, and telephoned her every three days until she seemed fully recovered. Vera is one of several hundred aged persons who have been contacted by the Victim Assistance Program, began in 1976 as the first service offered by the *Gerontology Clinic*.

For as long as he can remember Walter Sparks has been different than other people. He has spent about 40 of his 67 years in various mental institutions. Now he sits all day in a boarding room doing nothing. We will be able to help him when our day-treatment facility, the *School of Adaptive Living for Senior Adults*, opens in about a year.

John and Betty Kirk have taken care of her father in their home since Betty's mother died. But he has become senile and scares the children with his "crazy" behavior. They don't think that they can wait until 1979 when The Psychological Center plans to open its first *Therapeutic Home for Senior Adults*. Betty doesn't want to put her father into a

large, impersonal institution. Their plight would not be quite so bad if the Center's *Haven for Senior Adults* was in operation now rather than in 1984.

**Community Agencies** ■ The principal of an urban elementary school complained, "My teachers are losing the battle for maintaining discipline in their classrooms." The president of the women's league from a local church asked, "Can you help us develop a 'hot line' for the members of our church and the surrounding community?" A Sunday school superintendent said, "We have some first-time parents who would like to develop their parenting skills. Could your staff do a workshop for us?" The pastor of a large church confided, "My staff members are not getting along well with each other, and everything I have tried to make the situation better has failed. Will you consult with us?" Another pastor confessed, "I love preaching and counseling my parishioners one-on-one, but I hate board meetings. Do you ever help guys like me learn how to work effectively with their boards?"

These are representative of the kinds of problems which are handled by the *Community Consultation* service of The Psychological Center.

## Competence

The Graduate School of Psychology intends to educate men and women at the highest possible levels of competence in psychological knowledge, technical tools, professional skills, and problem solving ability. The Psychological Center is the primary training arm of the School. In order to insure that our students get the best possible training while providing the highest possible quality of care to people such as those mentioned above, The Psychological Center is developing a diversified, multidisciplinary staff which will ultimately include all of the following: anthropologists, economists, theologians, lawyers, physicians, nurses, psychologists, social workers, sociologists, special educators, speech therapists, and a large pool of volunteers.

One of our major objectives is to obtain professional accreditation from the American Psychological Association for our internship program in clinical psychology. The accreditation process will involve careful scrutiny by a team of outside psychologists, thereby providing a cross-validation of our attempts to train highly competent clinicians.

## Creativity

Not only do human problems outstrip our ability to cope with them in terms of a) the number of available, qualified professionals, b) the number and location of appropriate facilities, and c) the cost of professional services, they surpass our knowledge, tools, skills and ability to produce solutions. Creating new solutions through clinical research aimed at problems of living is a basic purpose of The Psychological Center. We view scientific methods as resources which can be constructively applied to promote human welfare and the work of the church.

Also intended as a means of stimulating creativity within the Center is the Advisory Board whose purpose is a) to identify needs for additional services, b) to evaluate the effectiveness of The Psychological Center in meeting its purposes, c) to communicate our programs and facilities to the public, organizations, and other institutions, and d) to help the Director obtain the various forms of support (facilities, finances, and persons) needed to reach the goals.

## A final word

Our faculty has a dream for a unique complex of clinics, therapeutic schools, homes, and havens to serve people across the life span. Since churches have been the only institutions which serve people from the cradle to the grave, and because of our common commitment to the cause of Christ, it is natural that we join forces with local congregations in doing the healing work of the Lord. We are interested in employing underutilized space in churches as the physical plants for new programs and in recruiting members of those churches to work with us in this adventure. We welcome visits and written inquiries from persons who are interested in the development of this Center for caring, competence, and creativity in a Christian context. ■

<sup>1</sup>All client names which appear in this paper are pseudonyms.



# Theology News and Notes

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Graduate Schools of  
THEOLOGY  
PSYCHOLOGY  
WORLD MISSION

